N

778 old man about the Lima and Siwa relationship to
619 the stone, and he said the Paperu guru was right:
the Lima folk have a low and flat stone; the
Siwa have a higher and rather cylindrical one.
This one is the Lima type.

We went down from here, but I thought that here was the Upu Pangit cult (the old man said so later), the sun cult, and the prayer and sacred places are as close to the sky as possible.
[137] Kukulangit is the name of a banana here which grows pointing up. Later in Amahusu I asked Musila if the batu pemali of his negri lama is on top of a little hill or mound. He said yes, and that they are all so placed. Directly in front of the church, where there was a flat plaza, they pointed to the ground and said that here is the teong soa Pessi. It was leveled and the stone was lost when the plaza was made.

778 Then we went down from the steps and onto
769 the middle street. They pointed out the teong
123 soa Huwai. The mound had been leveled and the stone lost when the road was made. I said maybe the stone fell on the church steps and smashed them because the ancestors were mad at the leveling of the two teong. I might have said that they probably don't like the church anyway. The Nyora said seriously that no, the moyang were not disturbed if the old things were changed for good and useful purposes. But I'll bet there are stories about this here. Later at dinner, she asked me if I was coming to believe the legends of Ambon, and later still, Joseph jokingly said I might become the tuan tanah if I stayed. I think they liked my obvious interest in the old and also the fact that I know a lot about it.

614 With us on the walk was Alfons, an oldish man.
423 He is the kepala soa of the extinct Huwai and
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